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लक्ष्मीधरविरचितः

॥ अद्वैतमकरन्दः ॥

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ADVAITAMAKARANDA

of

Laxmidhara Kavi

(With original text, transliteration,
word-meaning and translation)

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ADVAITA MAKARANDA

I am a self-conscious being. I am conscious of myself and I look at myself—who am I? It is the nature of the intellect to conclude and so there is a conclusion about myself. It is my conclusion that I am a limited being—mortal, ignorant and incomplete. Nobody inquires before making conclusions about the self and so my life is founded on this self-judgement. It is a life of seeking, searching limitlessness, completeness.

It is interesting to know that Vedānta is the *Pramāṇa* or the valid means of knowledge in respect of the self. I am not what I take myself to be. All these judgements, complexes about the self are sustained only due to the lack of a proper inquiry into the nature of the self. Vedānta becomes *Pramāṇa*, not so much in establishing the self, but in negating all kinds of notions I entertain about myself; and the true nature of the self becomes revealed.

Advaita Makaranda means the nectar or the essence of *Advaita* (or rather the essence that is *Advaita*). In this short but very beautiful composition, the poet Śrī Lakṣmīdhara Kavi presents a systematic inquiry into the nature of the self. That I am, that I shine and that I always love myself, is enough to establish that I cannot be anything but Brahman, the limitless, the Sat-Cit-Ananda. In precise arguments, the writer shows how all

the conclusions I have drawn about myself are wrong-sustained by a lack of proper enquiry. When the enquiry is performed as is done in this fact, all the misapprehensions go. The mist of ignorance cannot remain in the presence of the sun of knowledge. I recognise that the limitations of the self, the distance between the seeker and the sought, the duality apparent in the creation, are all false and that I am the one, non-dual homogeneous consciousness.

॥ अद्वैतमकरन्दः ॥

कटाक्षकिरणाचान्तनमन्मोहाब्धये नमः ।

अनन्तानन्दकृष्णाय जगन्मङ्गलमूर्तये ॥ १ ॥

*Katākṣakiraṇācāntanamanmohābdhaye namaḥ,
Anantānandakṛṣṇāya jaganmaṅgalamūrtaye. 1*

कटाक्ष-किरण-आचान्त-नमन्-मोहाब्धये -to the one by whom is dried (आचान्त) the ocean of delusion (मोहाब्धि) by (a mere) gracious glance (कटाक्षकिरण) for those who submit (नमन्) (to Him) नमः-prostration अनन्त-आनन्द-कृष्णाय-to Lord Kṛṣṇa who is of the nature of limitless joy जगन्मङ्गलमूर्तये-who is the embodiment of auspiciousness for the world

Prostration unto Lord Kṛṣṇa who is of the nature of limitless joy, who is the embodiment of auspiciousness for the world and who dries up the ocean of delusion by the mere gracious glance for those who submit to Him. 1

अहमस्मि सदा भामि कदाचिन्नाहमप्रियः ।

ब्रह्मैवाहमतः सिद्धं सच्चिदानन्दलक्षणम् ॥ २ ॥

*Ahamasmi sadā bhāmi kadācinnāhamapriyaḥ,
Brahmaivāhamataḥ siddham saccidānadalakṣaṇam. 2*

अहम्-I अस्मि-am सदा-always भामि-(I) shine कदाचित् न-never अहम्-I (am) अप्रियः-not dear ब्रह्म-Brahman एव-indeed अहम्-I (am) अतः-therefore सिद्धम्-established सच्चिदानन्द-लक्षणम्-of the nature of Existence, Knowledge, Bliss

I ever am, I always shine and I am never not dear (to myself). It is therefore established that I am Brahman, of the nature of Existence, Knowledge, Bliss. 2

मय्येवोदेति चिद्व्योम्नि जगद्गन्धर्वपत्तनम् ।

अतोऽहं न कथं ब्रह्म सवज्ञं सर्वकारणम् ॥ ३ ॥

Mayyevodeti cidvyomni jagadgandharvapattanam,
Atoham na katham Brahma sarvajñam sarvakāraṇam. 3

मयि-in me एव-indeed उदेति-is born चिद्-व्योम्नि-in pure consciousness जगत्-गन्धर्व-पत्तनम् the world that is like a city in the clouds अतः-then अहम्-I (am) न-not कथम् how ब्रह्म-Brahman सर्वज्ञम्-omniscient सर्वकारणम्-the cause of everything

In me, the *Cidākāśa* (pure consciousness) is born the world which is like a city in the clouds. Then how can it be that I am not Brahman that is omniscient and the cause of everything ? 3

न स्वतः प्रत्यभिज्ञानान्निरंशत्वात् चान्यतः ।

न चाश्रयविनाशान्मे विनाशः स्यादनाश्रयात् ॥ ४ ॥

Na svataḥ pratyabhijñānānniraṁśatvāna cānyataḥ,
Na cāśrayavināśānme vināśaḥ syādanāśrayāt. 4

न-not स्वतः-by myself प्रत्यभिज्ञानात्-because of recollection of the past निरंशत्वात्-because of being partless न-not च-and अन्यतः-because of something else न-not च-and आश्रयविनाशात्-by destruction of the support मे-my विनाशः-destruction स्यात्-would happen अनाश्रयात्-being supportless

There cannot be destruction of me by myself because there is recollection of the past. It (the destruction) cannot be due to something else (some other cause) because I am partless and (further) it cannot be due to the destruction of the support because I am supportless (i.e. I am self-supporting). 4

न शोषप्लोषविकलेदच्छेदाश्चिन्नमसो मम ।

सत्यैरप्यनिलाग्न्यम्भःशस्त्रैः किमुत कल्पितैः ॥ ५ ॥

Na śoṣaploṣavikledacchedāścinnabhaso mama,
Satyairapyanilāgnyambhaśśastraiḥkimuta kalpitaiḥ. 5

न—not शोष-प्लोष-विकलेद-छेदः—drying up (शोष), burning (प्लोष), wetting (विकलेद); cutting (छेद) चिन्नभसः मम—of me who is pure consciousness (Cidākāṣa) सत्यैः अपि—even by the real अनिल-अग्नि-अम्भस्-शस्त्रैः—by wind (अनिल), fire (अग्नि), water (अम्भस्), weapons (शस्त्र) किम् उत—what to talk of कल्पितैः—by the projected

There cannot be drying up, burning, wetting or cutting for me who is pure consciousness (Cidākāṣa) even by the real wind, fire, water or weapons; then what to talk of (that, happening) by the projected (wind, fire, etc.)? 5

अभारूपस्य विश्वस्य भानं भासन्निधेर्विना ।

कदाचिन्नावकल्पेत भा चाहं तेन सर्वगः ॥ ६ ॥

*Abhārūpasya viśvasya bhānaṁ bhāsannidhervinā,
Kadācinnāvakaḥpeta bhā cāhaṁ tena sarvagah. 6*

अभारूपस्य—of that which is unconscious (inert) विश्वस्य—of the world भानम्—shining भा—सन्निधेः विना—without the presence (blessing) of consciousness कदाचित् न—never अवकल्पेत—be possible भा—consciousness च—and अहम्—I (am) तेन—therefore सर्वगः—all pervasive

The world that is inert would not be able to shine without the presence of (blessing of) the consciousness and I am consciousness. Therefore I am all-pervasive. 6

न हि भानादृते सत्त्वं नर्ते भानं चितोऽचितः ।

चित्सम्भेदोऽपि नाध्यासादृते तेनाहमद्वयः ॥ ७ ॥

*Na hi bhānādṛte sattvaṁ narte bhānaṁ citocitaḥ,
Citsambhedopi nādhyāsādṛte tenāhamadvayaḥ. 7*

न हि—not indeed भानात् ऋते—without awareness सत्त्वम्—existence न ऋते—without भानम्—awareness चितः—(without) consciousness अचितः—of the inert चित्-सम्भेदः—the contact

with consciousness अपि-also न-not अध्यासात्-ऋते-without superimposition तेन-therefore अहम्-I (am) अद्वयः-non-dual

The existence (of an object) cannot be (established) without (its) awareness and awareness of the inert (object) cannot be without consciousness. The contact (of the inert) with consciousness cannot be (explained) without superimposition. Therefore non-dual I am. 7

न देहो नेन्द्रियं चाहं न प्राणो न मनो न धीः ।

ममतापरिरब्धत्वादाक्रीडत्वादिदन्धियः

॥ ८ ॥

Na deho nendriyam cāham na prāṇo na mano na dhīḥ, Mamatāparirabdhātvaḍākṛīḍatvādidandhiyaḥ. 8

न-not देहः-body न-not इन्द्रियम्-sense-organs च-and अहम्-I (am) न-not प्राणः-vital air न-not मनः-the mind न-not धीः-the intellect ममता-परिरब्धत्वात्-because of being embraced by 'myiness' आक्रीडत्वात्-being the object इदन्धियः-of 'this' concept

I am not the body, nor the sense-organs, or the vital air (*Prāṇa*) or the mind or the intellect, because they are embraced by the concept of 'myiness' (denoted as 'mine') and are objectified as (known as) 'this' (by me). 8

साक्षी सर्वान्वितः प्रेयानहं नाहं कदाचन ।

परिणामपरिच्छेदपरितापैरुपप्लवात्

॥ ९ ॥

Sākṣī sarvānvitah preyānaham nāham kadācana, Parīṇāmaparicchedaparitāpāirupaplavāt. 9

साक्षी-witness सर्वान्वितः-the one that is present in (informs) everything प्रेयान्-dearest अहम्-the Self न-not अहम्-the ego कदाचन-ever परिणाम-परिच्छेद-परितापैः-by modification (परिणाम) limitation (परिच्छेद) and grief (परिताप) उपप्लवात्-being characterised by

The ego that is characterised by modification, limitation and sorrow can never be the Self who is the witness that is present in (informs) everything and that is the dearest (to me). 9

सुप्तेऽहमि न दृश्यन्ते दुःखदोषप्रवृत्तयः ।

अतस्तस्यैव संसारो न मे संसर्तृसाक्षिणः ॥१०॥

Suptehami na drśyante duḥkhadoṣapravṛttayah,

Atastasyaiva saṁsāro na me saṁsartṛsākṣiṇah. 10

सुप्ते अहमि-when the ego is asleep न दृश्यन्ते-are not seen. दुःख-दोष-प्रवृत्तयः-sorrow, reaction and activity अतः-therefore तस्य of him एव-indeed संसारः-the *Saṁsāra* न-not मे-mine संसर्तृ-साक्षिणः-who is the witness of the *Saṁsartṛ* (ego)

The sorrow, reactions (such as likes-dislikes) and activity (resulting from them) are not seen when the ego goes to sleep. Therefore the *Saṁsāra* indeed belongs to him (the ego) and not to me who is the witness of the ego. 10

सुप्तः सुप्ति न जानाति नासुप्ते स्वप्नजागरौ ।

जाग्रत्स्वप्नसुषुप्तीनां साक्ष्यतोऽहमतद्वशः ॥११॥

Suptah sūptim na jānāti nāsupṭe svapnajāgarau

Jāgratṣvapnasusūptinām saksyatohamataddaśah. 11

सुप्तः-the one who is asleep सुप्तिम्-sleep न जानाति-does not know न-not नासुप्ते in the one who is sleepless स्वप्न-जागरौ-the dream and the waking जाग्रत्-स्वप्न-सुषुप्तीनाम्-of the states of waking, dream and sleep साक्षी-witness अतः-therefore अहम्-I (am) अतद्वशः-not the one to whom those states belong

The one who is asleep (the ego) does not know the sleep (and so the sleep belongs to him) (and so) the dream and waking (also) are not in (the Self who is)

sleepless. (Also) I am the witness of waking, dream and sleep (states) and therefore those states do not belong to me. 11

विज्ञानविरतिः सुप्तिस्तज्जन्म स्वप्नजागरौ ।

तत्साक्षिणः कथं मे स्युर्नित्यज्ञानस्य ते त्रयः ॥१२॥

Viññānaviratiḥ sūptistajjanma svāpnajāgarau,

Tatsākṣiṇaḥ katham me syurnityajñānasya te trayah. 12

विज्ञानविरतिः—cessation of specific knowledge **सुप्तिः**—sleep **तज्जन्म**—its manifestation **स्वप्नजागरौ**—dream and waking **तत्साक्षिणः**—witness of them **कथम्**—how **मे**—mine **स्युः**—could be **नित्यज्ञानस्य**—of the nature of constant awareness **ते**—they **त्रयः**—three

Cessation of specific knowledge (*Vṛtti Jñānam* is) sleep and its manifestation is dream and waking states. How can the three of them be mine who is of the nature of constant awareness and the witness of them all? 12

षड्विकारवतां वेत्ता निर्विकारोऽहमन्यथा ।

तद्विकारानुसन्धानं सर्वथा नावकल्पते ॥१३॥

Ṣaḍvikāravatāṃ vetta nirvikāro'hamanyathā,

Tadvikāranusandhānam sarvathā nāvakalpate. 13

षड्विकारवताम्—of those possessed of the six-fold modifications **वेत्ता**—knower **निर्विकारः**—changeless **अहम्**—I (am) **अन्यथा**—otherwise **तद्विकार-अनुसन्धानम्**—the appreciation of those modifications **सर्वथा**—in any way **न अवकल्पते**—(is) not possible

I, the knower of those (objects, thoughts, etc.) possessed of the six-fold modifications (birth, growth, etc.), am changeless. Otherwise (had I been subject to modification too) their appreciation (scrutiny) would not be possible in any way. 13

तेन तेन हि रूपेण जायते लीयते मुहुः ।

विकारि वस्तु तस्यैषामनुसन्धातृता कुतः ॥१४॥

*Tena tena hi rūpeṇa jāyate liyate muhuḥ,
Vikāri vastu tasyaisāmanusandhātṛtā kutah. 14*

तेन तेन हि रूपेण—corresponding to the same modifications जायते—is born लीयते—dies मुहुः—all the time विकारि वस्तु—the object subject to modification तस्य—for that एषाम्—of these (modifications) अनुसन्धातृता—knowerness कुतः—how can it be

(Because) the object that is itself subject to modifications is born and it dies (i.e. undergoes modifications) corresponding to these modifications (because they are non-different). (Therefore) how can it be the knower of those modifications ? 14

न च स्वजन्म नाशं वा द्रष्टुमर्हति कश्चन ।

तौ हि प्रागुत्तराभावचरमप्रथमक्षणौ ॥१५॥

*Na ca svajanma nāśam vā draṣṭumarhati kaścana,
Tau hi-prāguttarābhāvacaramaprathamakṣaṇau. 15*

न—not च—and स्वजन्म—one's own birth नाशम्—death वा—or द्रष्टुम्—able to see (know) कश्चन—anyone ता—they (two) हि—because प्राग्-उत्तर-अभावौ—the prior non-existence and posterior non-existence चरम-प्रथम-क्षणौ—the last and the first moments

No one can see one's own birth and death because they (the birth and death) are the last moment of prior non-existence and the first moment of posterior non-existence, respectively. (So one cannot be present to see them). 15

न प्रकाशेऽहमित्युक्तिर्यत्प्रकाशनिबन्धना ।

स्वप्रकाशं तमात्मानमप्रकाशः कथं स्पृशेत् ॥१६॥

Na prakāśehamityuktiryaṭprakāśanibandhanā,

Svaprakāśam tamātmānamaparakāśah katham spr̥šet. 16

न प्रकाशे-(I) do not know अहम्-I इति उक्तिः-such a statement यत्-प्रकाश-निबन्धना-because of which knowledge स्वप्रकाशम्-the self-effulgent तम्-that आत्मानम्-the Self अप्रकाशः-ignorance कथम्-how स्पृशेत्-could it touch (cover)

The statement 'I do not know' is (possible) because of the Knowledge which is the Self. How can ignorance touch (cover) that self-effulgent Self ? 16

तथाप्याभाति कोऽप्येष विचाराभावजीवनः ।

अवश्यायश्चिदाकाशे विचारार्कोदयावधिः ॥१७॥

Tathāpyābhāti kopyeṣa vicārābhāvajīvanah,

Avaśyāyaścīdākāśe vicārārkodayāvadhīh. 17

तथापि-even then आभाति-appears कः अपि-some kind of (inexplicable) एषः-this विचार-अभाव-जीवनः-sustained by the absence of enquiry अवश्यायः-mist चिदाकाशे-in pure consciousness, *Cīdākāśa* विचार-अर्कोदय-अवधिः-untill the rise of the sun of knowledge

Even then, this (ignorance) sustained by the absence of enquiry, does appear in the *Cīdākāśa* like some kind of a mist. It ends with the rise of the sun of Knowledge. 17

आत्माज्ञानमहानिद्राजृम्भितेऽस्मिन्नगन्मये ।

दीर्घस्वप्ने स्फुरन्त्येते स्वर्गमोक्षादिविभ्रमाः ॥१८॥

Ātmājñānamahānidrājṛmbhitesmiñjaganmaye,

Dīrghasvapne sphurantyeṭe svargamokṣādivibhramāḥ. 18

आत्म-अज्ञान-महानिद्रा-जृम्भिते-born of (जृम्भित) the beginningless sleep महानिद्रा) of the ignorance अज्ञान of the Self (आत्मन्) अस्मिन्-in this (perceptible) जगन्मये-of the form

of the world दीर्घस्वप्ने—in the long dream स्फुरन्ति—appear एते—these स्वर्ग-मोक्षादि-विभ्रमाः—the delusions such as heavens, liberation, etc

These delusions such as heavens, liberation, etc. appear in the long dream in the form of this (perceptible) world which is born of the beginningless sleep of the ignorance of the Self. 18

जडाजडविभागोऽयमजडे मयि कल्पितः ।

भित्तिभागे समे चित्रचराचरविभागवत् ॥१९॥

*Jadājadavibhāgoyamajade mayi kalpitah,
Bhittibhāge same citracarācaravibhāgavat. 19*

जड-अजड-विभागः—the divisions of the sentient and the insentient अयम्—this (evident) अजडम्—in the consciousness मयि—in me कल्पितः—is projected भित्तिभागे—on a wall समे—plain immobile चित्र-चर-अचर-विभागवत्—like the variety of divisions of mobile and the immobile

Just as on a plain wall (painting) are (projected) the variety of divisions of mobile and immobile (things and beings), similarly in me, the consciousness, are projected the divisions of the sentient (the enjoyer) and the insentient (the enjoyed). 19

चेत्योपरागरूपा मे साक्षितापि न तात्त्विकी ।

उपलक्षणमेवेयं निस्तरङ्गचिदम्बुधेः

॥२०॥

*Cetyoparāgarūpā me sākṣitāpi na tāttvikī,
Upalakṣaṇameveyaṁ nistarāṅgacidāmbudheḥ. 20*

चेत्य-उपरागरूपा—in reference to the witnessed मे—mine साक्षिता—witnesshood अपि—also न तात्त्विकी—is not in the real sense उपलक्षणम्—incidental attribute एव—only इयम्—this, निस्तरङ्ग-चिदम्बुधेः—of (me) who is the wave-less ocean of consciousness

The witnesshood of me (the Self) is also only in reference to the witnessed and not in the real sense. It

(witnesshood) is only an incidental attribute in me who is the wave-less ocean of consciousness. 20

अमृताब्देर्न मे जीर्णिर्मृषाडिण्डीरजन्मभिः ।

स्फटिकाद्रेर्न मे रागः स्वप्नसन्ध्याभ्रविभ्रमैः ॥२१॥

Amṛtābderna me jīrṇirmṛṣādīṇḍīrajanmabhiḥ,
Sphaṭikādrerna me rāgaḥ svāpnasandhyābhṛavibhramaiḥ. 21

अमृताब्देः—the ocean of bliss न—not मे—mine जीर्णिः—decay, loss मृषा—डिण्डीर—जन्मभिः—by the birth of the apparent (creation) which is comparable to the foam (डिण्डीर) स्फटिक—अद्रेः—the mountain of crystal न—not मे—mine रागः—taint स्वप्न—सन्ध्या—अभ्र—विभ्रमैः—by the delusions (doership, etc.) which are comparable to the evening clouds

There is no loss in me who is the ocean of bliss, by the birth of the apparent creation comparable to foam. In me who is (pure) like the mountain of crystal there is no (real) taint by the delusions (such as doership) which are comparable to the the evening clouds. 21

स्वरूपमेव मे सत्त्वं न तु धर्मो नभस्त्ववत् ।

मदन्यस्य सतोऽभावाच्च हि सा जातिरिष्यते ॥२२॥

Svarūpameva me sattvaṁ na tu dharmo nabhastvavat,
Madanyasya satobhāvanā hi sā jātirisyate. 22

स्वरूपम्—nature एव—indeed मे—mine सत्त्वम्—existence न तु—but not धर्मः—a quality नभस्त्ववत्—like spaceness मद—अन्यस्य—other than मे सतः—of existence अभावात्—due to absence न हि—not indeed सा—that जातिः—a class इष्यते—is desirable

Existence is my very nature like spaceness (is the nature of space); it is not a quality. Since there is no existence other than me, that (existence) is not a class (which requires more than one members). 22

स्वरूपमेव मे ज्ञानं न गुणः स गुणो यदि ।

अनात्मत्वमसत्त्वं वा ज्ञेयाज्ञेयत्वयोः पतेत् ॥२३॥

*Svarūpameva me jñānam na guṇaḥ sa guṇo yadi,
Anātmatvamasattvaṁ vā jñeyājñeyatvayoh patet. 23*

स्वरूपम्—nature एव—indeed मे—mine ज्ञानम्—knowledge न—
not गुणः—a quality सः—that गुणः—a quality यदि—if अनात्मत्वम्
—the state of being non-self असत्त्वम्—the state of being
non-existent वा—or ज्ञेय-अज्ञेयत्वयोः—of that which is known
or unknown पतेत्—it would fall

Knowledge is my very nature and not a quality. Had it been a quality, then the Self would fall in the category of being non-self if (regarded as) an object of knowledge (by knowledge) or it would fall in the category of being non-existent if (regarded as) not an object of knowledge. 23

अहमेव सुखं नान्यदन्यच्चेन्नैव तत्सुखम् ।

अमदर्थं न हि प्रेयो मदर्थं न स्वतः प्रियम् ॥२४॥

*Ahameva sukham nānyadanyaccennaiva tatsukham,
Amadarthaṁ na hi preyo madarthaṁ na svataḥ priyam. 24*

अहम्—I (am) एव—indeed सुखम्—happiness न अन्यत्—not
different (from me) अन्यत् चेत्—had it been different (from
me) न—not एव indeed तत्—that सुखम्—happiness अमदर्थम्—con-
nected with non-self न—not हि—because प्रेयः—dear मदर्थम्—
connected to me न—not स्वतः—by itself प्रियम्—dear

I am indeed happiness and nothing else. (i. e. happiness is not the quality of Self). Had it been different (i. e. a quality) it would not be happiness. Because had it not been connected with (conducive to) the Self (like snake, etc.) it would not be dear. Had it been connected with (conducive to) the Self (like wife, son, etc.) it would not be dear by itself. 24

न हि नानास्वरूपं स्यादेकं वस्तु कदाचन ।

तस्मादखण्ड एवास्मि विजहज्जागतीं भिदाम् ॥२५॥

*Na hi nānāsvarūpaṁ syādekaṁ vastu kadācana,
Tasmādakhaṇḍa evāsmi vijahajjāgatīm bhidaṁ. 25*

न हि-not indeed नानास्वरूपम्-varied in nature स्यात्-would be एकं वस्तु-the One thing कदाचन-ever तस्मात्-therefore अखण्डः-undivided, homogeneous एव-indeed अस्मि-I am विजहत्-abandoning जागतीम्-brought about by the world भिदाम्-the division

The One (absolute) thing can never be varied (divided) in nature. Therefore I am one homogeneous indeed, abandoning (devoid of) the division brought about by the world. 25

परोक्षतापरिच्छेदशाबल्यापोहनिर्मलम् ।

तदसीति गिरा लक्ष्यमहमेकरसं महः ॥२६॥

*Parokṣatāparicchedaśābalyāpohanirmalam,
Tadasīti girā lakṣyamahamekarasaṁ mahāḥ. 26*

परोक्षता-परिच्छेद-शाबल्य-अपोह-निर्मलम्-that which is pure (निर्मल) by abandoning (अपोह) the remoteness (परोक्षता) limitation (परिच्छेद) and division (शाबल्य) तद्-आस-इति-That (Thou) Art गिरा-by the statement लक्ष्यम्-implied, indicated, taught अहम्-I (am) एकरसम्-one, homogeneous महः-light, consciousness

That which is pure when the (ideas of) remoteness (with respect to *Īśvara*) limitation (with respect to *jīva*) and division (due to *Upādhi*) are abandoned and that which is taught by the statement 'That (Thou) Art', that one, homogeneous consciousness I am. 26

उपशान्तजगज्जीवशिष्याचार्येश्वरभ्रमम् ।

स्वतः सिद्धमनाद्यन्तं परिपूर्णमहं महः ॥२७॥

Upaśāntajagajjīvaśiṣyācāryeśvarabhramam

Svataḥ siddhamanādyantam paripūrṇamaham mahah. 27

उपशान्त-जगज्जीव-शिष्याचार्य-ईश्वरभ्रमम्—that in which the delusions of *Jīva*, *Jagat* and *Īśvara* and disciple and preceptor have ceased स्वतः सिद्धम्-self-evident, self-effulgent अन्-आदि-अन्तम्-without beginning and end परिपूर्णम्-full, complete अहम्-I (am) महः-light, consciousness

I am the self-effulgent consciousness that is full, without the beginning and the end and in which there is a cessation of all such projections as individual, world and Lord and disciple and preceptor.

लक्ष्मीधरकवेः सूक्तिशरदम्भोजसम्भृतः ।

अद्वैतमकरन्दोऽयं विद्वद्भृङ्गैर्निपीयताम् ॥२८॥

Lakṣmīdharakaveḥ sūktiśaradambhojasambhṛtaḥ,

Advaitamakarandoyaṁ vidvadbhṛṅgairnīpiyātām 28

लक्ष्मीधरकवेः-of *Lakṣmīdhara Kavi* सूक्ति-शरदम्भोज-सम्भृतः-enriched by the autumnal lotuses in the form of the wise words अद्वैतमकरन्दः-the text *Advaitamakaranda*, the nectar that is *Advaita* or *Brahman* अयम्-this विद्वद्भृङ्गैः-by the bees in the form of the learned निपीयताम्-may it be ever enjoyed

This nectar of *Advaita* (the text *Advaita Makaranda*) available in the autumnal lotuses in the form of the wise words of *Lakṣmīdhara Kavi*, be ever enjoyed by the bees in the form of learned men. 28

इति अद्वैतमकरन्दः समाप्तः ।

Thus ends the text, *Advaita Makaranda*.



